

of our own household, whose testimony we are in the habit of considering superior in veracity to the naked

truth as commonly delivered. He walked about, and we assured, a little slowly and stiffly, but in a manner that hardly attracted attention.—*Atlantic Monthly.*

WHAT THE WOMEN DID?

At a Temperance Convention held in Boston, Dr. Dio Lewis, the celebrated teacher of gymnastics, made the following address:

Mr. Chairman, I speak to the resolution before the house, viz: "Resolved, I lived in a small village in the State of New York, called Chalkville. We had in that place five rum-drinks. People talk of 'plucking those intoxicating drinks as vended,' and 'pulling those vended drinks as plucked.'—*Chalkville.* It is a small village, and there were at that time two factories there. The women who worked in those factories, and who were in the habit of going to those rum-drinks, resolved that they would clean them out; and, as good Christian women are apt to do, when they are in earnest, they met in a prayer meeting, and after much prayer and consultation they resolved that they would make a banner, on one side of which they would put certain emblematic figures, and on the other side they would have, having done that, they would go in procession and

ask the rumblers to stop.

In two weeks they were ready, and after a preliminary prayer, started. They went to the first man's place. "Mr. Weed"—and he told them to clear out. The second man—Mr. Wheaton—said to them:

"As eighty-four women, my neighbors, come and ask me to sell my rum, course I will; that's all. If the rest will stop."

"Put your name down and say when you will do it."

They were greatly in earnest, for we have just handed out the names of the Hebrews that were never stop our efforts until every rumrunner in the village gives up the business."

So they went round, and in three or four days they had the names of all the men in Mr. Weed. They went to him again. Seeing his place full, and thinking that perhaps it might not be a very popular movement to kick eighty-four women out of the stores, he said, "Do next thing to you. So he sat himself down in a big chair, and said,

"Ladies, I am glad to see you. I am always glad to see my neighbors, and you ladies are the best."

Then they prayed, they sang, they read a chapter from the Bible, and one read a passage from the newspaper that bore, as she expressed it, "on the subject of women." They stayed an hour, and then they went away. They thought they should come again at the next morning.

"That's right," said he, "come early."

Then they came again, and the ladies found him in his store. Having had a grand time the night before—no conversation—he was very good natured, and he said, "Come in." They went in, and prayed and sang, and read the Bible as before. When the non-time came, he heard the rustling of paper, and looking up—for he had closed his eyes, pretending to be asleep, but they knew he was wide awake all the time—he saw that they were rummaging through their handkerchiefs which they had brought with them. When they had eaten their luncheon, they resumed their praying and singing and pleading; and when two o'clock came, he said, "That's all."

"We will bid you good-bye for to-day. We shall come again to-morrow."

"Good-bye, ladies," said he; "come early."

But they did not say it so wisely as the day before—rather hesitated.

"But there is one thing I want to ask you. How long is this going to last?"

"As long as you like," said the lady who spoke for the company, "will last just so long as you shall stop rum. We have promised God we will never stop visiting you, until you cease selling rum, and we know that God knows."

"How long will you give me?"

"As long as you please."

"Well, ten days, say."

"O," said the woman, "you may make a drum and before that time expires."

[illegible]

your Sunday evening services, and let me talk to you temperance." They did so, and we had a meeting and appropriation of the lecture. One hundred women were present, and the lecture was given with interest. We began the circulation of their petition. Battle Creek was a very hard place; there were almost fifty rum-sellers in the town, and the saloons were open up to the time when Mr. Jones left the place, a year and a half ago, there had not been any opened. There were no saloons in the city, and the ladies must work! But they cannot work successfully without organization? We are all prepared to say that the women have raised all the social, moral and political reforms of the race. They have given us the muscles, and a hard, tough brain. He has given women a large, warm heart; a social and moral nature; and a strong, logical mind. They have secured information as a social and moral work; and women can do much more in it than men. In all history, the women have been the great benefactors of the world. Social, moral and religious reformations, suggest that when you go home, you hold a temperance meeting in your several towns, organize a committee of women, and go to the saloons, and knock down the streets and call on every rumrunner, and commit them to God's name, and in behalf of their fathers and mothers, and of the dear little children, to abstain from liquor; and if you will show me a man who will stand out against that for the next month, I will show him a man who is a devil.

Laughter and applause.

GERMANY.

It is a curious fact in the history of religious error that it was to the writings of English deists and infidels that the German people were indebted for her first considerable departure from the gospel. The infidel works of Hobbess, Holbrooke, Hume, Gibbon, and others, which were published and widely read in Germany in the eighteenth century, and prepared the way for the spread of a Christianity, and consequently important foundation for the infidelity of the nineteenth century, spread, that there was very little true piety or sound doctrine left in the Protestant churches in Germany at the beginning of the present. "The fine gold had become dross." Nothing remained but a code of moral maxims. "We came thus, in passing, at a noteworthy circumstance, that after the infidelity had been the cause of so much disaster to the interests of true religion in Germany, that same old infidelity now comes to be the cause of the restoration of the faith of the world; things that are found in the Oxford "Says and Reviews," which are making so much noise in England, and more than make up for the loss of the writings of Bunson, Bunsen, and other German authors, some of whom were avowed infidels, and others (like Bunsen) were really for a time on the verge of infidelity, and were ready to own up to it. So it ever is; error is never still, but is always replacing itself."

How much lower error may go in Germany, is not easy to conjecture; for it is impossible to conceive of anything in religious speculation and belief lower down than Pantheism, unless it be Atheism. But in all practical senses of the doctrine, Pantheism is Atheism.—*Christian World.*

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